

Something given forth from the
Spirit of Love, tending to a Recon-
ciliation among all the Chil-
dren of Israel, who are seek-
ing the New Creation.

surely when from all Enmity the scattered
Sheep do cease,
Gods power in them, will rise and stream, mul-
tiplying with great increase.
Then weapons of War into Plough-shares, and
Pruning-hooks turned shall be,
And each man set to dress his own Vineyard,
which is good Husbandree.

A S I was travelling in the Spirit amongst the many
flocks, and beholding the distressed condition of
the scattered sheep, who are bleating after
the true Shepherd, and earnestly seeking the
fold of Rest, and yet in divers Paths, being
in a Wilderness, turned to and fro by many, who them-
selves knew not which was (saying, Lo here or there, or
thither that is) the way: And as I looked on them, the
thoughts of many hearts entred into my mind, and the
voices of many spirits came up before me, representing
themselves with these sayings in the grief of their souls,
how long shall we seek and not find, and hope but not
obtain?

obtain? For, how many precious appearances have our
 eyes beheld in many, who under divers Names and Forms
 have been uniting together, as in one heart, and one mind,
 to seek the way to the Land of Rest? Amongst whom we
 have thought to have imbodyed our selves, that we might
 have been stronge in the Union of the Lamb, to have gone
 over all the Venomous Beasts of the Forrest, and have
 broken through all their bands. But, when the Enemy of
 our Eternal Peace, saw that our prosperity greatly consisted
 (in our Unity one with another) in the harmelesse Love of
 God, and that his striking at us in his Instruments, our
 enemies without, would not hinder, but rather further us
 in the work of the Lord, O how soon did he sow his seed
 of Enmity amongst us? and the self-seeking spirit, in
 which some Lorded it over the rest, seeking their own glo-
 ry and honour, more then the good of each other, and
 made a limit to the Spirit of God, that none should go
 beyond their prescriptions; when as many of us saw that
 our acquaintance with the Lord, and our participations of
 his life and vertue, was but as the dawning of the day our
 of darknesse, in comparison of the perfect Noon-day, and
 fulnesse of his glory set before us, after which our souls
 were desirous to presse for the enjoyment thereof, and not
 to sit down in any estate, but to be as a waifaring man, till
 we enjoyed the fulnesse. But then the other, who took
 up their rest in the outward appearances, and made their
 delight in the shallow waters, differed with us, in so much
 that the spirit of enmity got into the place of Judgment,
 by which we were cast out of their Assemblies; and so these
 like things interposed as wals and great obstructions be-
 twixt us, so that in stead of watching over one another
 for good, many did it for evil, and the rest were faine to be
 very reserved, and shut up one from another, not knowing
 with whom to joyn, because of the betraying spirit of pre-
 judice; so our Unity was broken, and we again scattered
 to seek out a flock of other companions, which when we
 had found, and were joyned in a more likelier way then
 before,

before, yet the like spirit hath entred, and again broken us to pieces, and now Unity among us would be as a matchles Jewel (in this day) much more amiable then ever, wherein the beasts of the field are in hope to make a prey on us all at once, without respect of Name or Form; but O we have so often sought it, and yet fallen short of our desire, that our hope is almost lost, which makes us to cry, O Lord, shall we never see the travel of our souls? Shall we never enter into union in thy life, so far as to be out of the enemies reach? Surely if now in the end of our weariness and sore travel, thou wouldst bring us into it together, the joy thereof would superabound and swallow up all our sorrows in the belly of forgetfulness, for joy, that in the end, beyond all our thoughts, such a conception is brought forth. And surely we finding our selves great and big, as a Woman with Child, with these desires, and that the great glory of thy Name, and honour of thy Truth will be in the fulfilling of them, our almost dead hope is sometimes revived, and our hearts filled with gladness at these representations, in the sense of which our desires rise thus in sincerity, O that thou wouldst in all things clearly direct us, that what to the furtherance of these things lyes on our parts, we may be carryed on in at all times, and that our eyes may be still kept clear of their former blindness, which hath still interrupted the work; that we all together may travel on to *Jerusalem*, the beloved City, in one consent, joyntly, in the Union of thy Love, so as to enter her gates with songs of glory, and holy breathing in our mouths, sounding in the stream, and running in harmony with thy holy Angels; that the sacrifice on earth, may be agreeable to that in heaven, where there is neither Rent nor Jar. Amen, Amen, faith our souls.

Having now thus repeated what was set before me of the sayings of the fore-mentioned, which many will be ready to set their seals unto, saying, surely thou hast spoken the very thoughts of our hearts, and published openly what we have

often said in secret, as if thou hadst been at our right hand, when we thought no one was nigh us.

Well, seeing it is so, I have something put into my heart (which I am the willing) to give forth unto you in the bowels of Jesus, as an answer from him whom you have supplicated for direction, which as you receive in pure simplicity may be serviceable to the informing of your minds which way to proceed to the furthering of the thing so desired.

And surely, my friends, the current of these your desires runs joyntly with the breathings of my soul, which (as a sympathiser with you) cannot but in the open bowels of universal joye to you all, of what gathering name or form soever) communicate of that which is daily ministered unto my soul, that as you are one with me in desire, may be also the same in joy, being not willing to eat my morsel alone, whilst others are ready to faint; and yet truly not at all to get your estimation for my reward, for it is with me in all things of this nature on this wise. Even the more I give, the more of God is given unto me; so that my portion decreaseth not, but is daily multiplied with increase.

Now this in the heavenly virtue of God, and word of eternal life, as being received by the same. I say unto you all, be you lifted up in the strength of an undoubted belief, and renewed in the virtue of an unresistable faith to presse after and wait on the Lord, and let your supplications as a daily sacrifice be presented before him, until you see the travel of your souls accomplished, which is in the counsel of the omnipotent One determined, and behold the day is at hand in which a clear separation he will make, and all the smooth stones out of all heaps will be gather, and the straight trees from amidst the cragged ones of the forrest; and a joyning with one consent shall there be without jar, for the noise of a tool, neither the sound of a hewing instrument shall so much as be heard therein, and the situation of this building shall be the invisable rock of all generations, which stands on the top of the holy mountain, where no venomous beast can come;

come; and for the perfecting of the materials and members of this holy building, hath God suffered many trials and temptations to enter amongst us, that the approved maybe compleated therefore, that so being purged from all dross and corruption, they may imbody together in an intire unity in the unchangeable innocency of the Lamb, which no subtilty shall ever disturb. Wherefore you scattered sheep separated in many divisions, and also accompanied with your destroyer, heed not the limits made by your shepherds, neither let the hedges of so small a force (which keeps you in pastures distinctly) detain you, but break thorough with boldnesse, not heeding the fury of the shepherds, the barking of the dogs, nor the pushing of the rams that are among you, that you may have recourse to each other, to find out your agreeable companions in all pastures, and which of them enjoyeth the freshest; and in your passage let your eyes be very single, that you may look as God, who looks not as man at the outward appearance, but at the heart, least any outward appearance, habit, posture, or gesture, or other circumstantial thing, or your evil companions separate you from them, but wait to know one another in desire, and so joyn in the love of onenesse, that you may be strong therein, and with the true seed all Savour that cannot live but in God, which perfectly knows, and that by tast, which is the true manna that comes down from above truly and newly, and in what pasture, gathering, name or form soever it is most enjoyed, be you willing with all readinesse to joyn, and do not deny the life, because out of your form, neither fight against it, but in simplicity dwell together, casting out all wrath and contention with all the reliques of the selfish spirit, and let none be heard to say amongst you to each other, this is thy weaknesse, and so this is my strength, and let mine and thine be no more mentioned amongst you, but if any be infirm, let it be truly took upon you all, and counted our infirmity, and so likewise your strength, that so you may be one body affectionately knit together, to serve one another in the purest love, which is in the clear self-denial in
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all things, and then Christ alone shall be your head and shepherd; then shall you witnesse that unto you a Son is born, and the government only on his shoulders, for in that day one man shall no more rule over another. Do not hearken to any thoughts which says, this will hardly ever be accomplished, least your unbelief deprive you of enjoying it; for the Lord will assuredly bring it to passe in his own time, which draweth nigh, and a people of one heart and one mind shall be known on the earth, and they shall know one another, in that which the space of place shall not hinder the true feeling nor knowledge, one of another: this shall be effected notwithstanding all the opposition of the devil and all his instruments and wildes, to sing glory to God in the height of Sion; a people shall be gathered where he shall not come, nor have any part, and it is not all of any one name yet gathered that shall be they only, and all the rest cast away, but some of many shall they be, and when they are gathered into a perfect union in the love of God, the life which in some measure is manifest now amongst them will break in more fulnesse forth then in this age yet hath appeared, and dispense it self in other dispensations then now it doth; not that I mean another way power, truth, or life shall appear in any dispensation to disunite that which already appeared, but more of the same in a greater power and glory shall dispense or put forth it self in more spiritual acts and effects, forms or appearances, which I mean in the word dispensations, which hath been many, and yet may be many more, yet but one life in them all, which appeareth or disappareth as God pleaseth, because the formal mind gets into the likenesse of the power in the form only; then will the Lord say as formerly he did [arise] this is not your rest, for it is polluted, and he will withdraw from it. And therefore let all be warned whatever they enjoy, how they in the shallownesse of their spirits limit the depth of deeps, least he limit them from himself, who in himself is endlesse; and as the heavens are higher then the earth, so are his thoughts then mans: and as there is much want of the

true sensible unity in the spiritual body, as there is in a natural, whose members are all sensible of each other, inso-much, that if one suffer all will bear a part: even so much want is there of the life, power, glory, acts and effects of the spiritual people of God, or amongst them yet unrevealed, which shall be brought forth when the members of the body are set together in a perfect sense of each other in their actual place; yet it shall exceed what is now, as much as the strength of a strong man doth him that is full of infirmity.

Wherefore let all whose eyes are fixed upon this mark, and are waiting for a further glory of the life of love into the spirit presse more and more, so shall they come to behold and inhabit this glory, which will take them up in it above the world and the flesh, in which whosoever lives, God they cannot please. And all cease striving, I beseech you, for this name and tother form, neither limit the power to nor from any form, least in so doing you limit God, but all watch and wait to build up one another in the heavenly mind, not striving by contention to prove who is most in it, but in meeknesse and love all stand still, and let the branches shew forth what the root is in you all.

And now thou travelling birth that art waiting for the noon day, lift up thy head and give ear to the spirit of prophesie, O lengthen thy cords in the love, and strengthen thy stakes in the life, for God will enlarge thy borders, and thou shalt be his wife; for behold the day comes when the refreshment shall be as the morning dew, and thy glory as the noon day; and though as a broken reed now thou appearest to be, yet God will thee feed, and bind thee up will he; thus saith the voice which in the wildernesse doth cry, let all rough things be made smooth, and prepare ye the Lords way, for I am as *John* the Baptist, sent to reconcile the spirits of men, and to make way for Jesus who is a coming again in glory, and great power for ever to reign; and all that will not to him bow, before him must be slain; therefore unto the light that shines as in a dark place, see that ye
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all take heed, & readily turn your face, and it will lead you to the dawning of the day; for it's as *John's* ministry, the preparer of the way, and through it you are to come unto the glory of the Son, who in you will arise when *J. bn* his work hath done. *

* Not that I would draw any, from the Light that first shines as in a dark place, shewing what is evil in the heart by degrees, that it may be cast out; that in it the way of the just one may be prepared, which is as a burning and shining light, that shines more and more unto the perfect day: But I rather say, Blessed are they that takes heed therunto, untill the day dawn, and the Sun arise in their hearts, and then they are to follow that; and though the Law be light, yet it is but as a School-master to bring to the Life, from whence the light comes.

Some will be ready to say, Thou hast spoken of that which our souls dearly desireth, and hereat are our desires even revived: But, O how shall this be brought to passe? To which question, I say, Let all stand still in the Crosse to their own wils, and let all selfish carnal reasonings be stur'd up in silence, and every one wait to feel and find the seed of Gods begetting in you, which delights to do his will, and seeks not his own glory, but Gods alone, and is willing to be abused, yea, even to lay down its life for its enemies, and that will beget you into its nature, as you joy therein; the fruits of which will be Love unfeigned, accompanied with all vertues of holiness; then shall you be witness of this desirable thing in your own particulars; and then its no more you that lives, but God in you, and self, the ground in which all division lies, is cast out, and wholly denyed with all its properties. Then will all in this state cease seeking their own, only, and will watch for one anothers good in the universal love, which is the nature of God, and brings into the true unity, which none will ever come into, whilst every particular gathering seeks only their own good, and covetously, though in the heavenly mind, in some sense reacheth after the best things; that they may shew it forth to glory over each other, with these thoughts in their hearts, saying, There is not the like in your Church: And so each one striving for prehemency,

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and who shall be highest. O is not this thing the great producer of division amongst the now gathered companies, both in their particular and several families? On cries, We are in the highest dispensation, and the other sayes, Nay, its we: And then in proving it, they fall into strife and carnal contention. And how shall this be prevented, but by each one taking up a Crosse to the self-seeking Spirit, and in stead of seeking their own, generally turn to seek each others good, desiring, if possible, to be made compleat in God altogether? And what if I say, It must be so? For we who have any part in God, from the least to the greatest, are or must be but one body, though many members. So then, how can any part of the body be made perfect, whilst any other part is wanting? For in the natural, if the contemptiblest member be infirm, is it not the whole bodies infirmity? Therefore stay your haste, that would go before to glory over the rest, who have not such a sense yet given them as you have; the right use of which in you, should be for their Edification, that they may enter into the fulnesse with you. So, if any are sure they are more in the strength and enjoyment of God then others are, let them be content till God gives others to see it, and wait, that their strength may be beneficial to the weak, and not watch for occasions against them, to sling their failings in their face: For, O this doth but stir up the enmity that stands in the weak selfish part, and frets when it sees another go before or above it in any thing. And it is also from the same selfishness in the other, who thus shews it forth, to glory therein over them. And surely it is signified in me, that the Lord will suffer all, who are accompanied with, or joyned to this Spirit, to be overtaken with temptations, so that their weaknesse may appear to each others view, that they may all be bowed down together, and humbled before him, that none may Lord it over the other; wherefore *let not any be high minded, but fear*: And they whom the Lord hath, or yet may carry with most boldnesse through the opposition (in the particular or general) of flesh

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and bloud, and keptst or yet may keep clearest, whereas others have, or yet may fall in any of its snares, let such stand in the bowels of the pure love of Jesus the Lamb, and as the strongest in his life shew forth their strength in bearing others infirmity, and reaching forth their hand, not being soon wearied of offering it to them, though they may not accept at present thereof, remembering how Christ would have gathered Jerusalem often, and at last wept over it; and also how often the Lord profer'd his hand to us by way of intreaty, whilst we were as enemies to him, and yet still waited to be gracious to us when we would turn: the extent of whose mercies let all take heed of concluding from any, though never so wicked, for his mercies are like unto himself, whose infiniteness no finit man is able to comprehend, and therefore very unsufficient to give such a sentence.

Let none in the reasoning part say, this thing we could be glad to see brought forth among us, and all were like-minded to joyn with us, we would willingly follow this direction, but there is but few of this spirit; and how shall we bring forth this birth of love whilst such a power of enmity in so many stands ready to kill it before it be born. Well, consult not with these thoughts, but shut them all out, and presse on this way, though you be never so few in number, and God will prosper the thing against all opposition; and be sure you put away the evil eye which is apt to look at, and watch for the evil in one another more then the good, and to spy for holes in each garments to make the rent worse. O, for this is the greater interruption of this most desirable thing, and O how hath my soul been grieved to see the destructions of the dispersed of Israel, who when they have met with each other, instead of being helpful in the life of love (which is the nature of God) have rather in enmity struck at and carpingly thwarted each other, nor at all regarding the good, but only watched for the evil, that they might thereby take occasion to judge and condemn each other. But in tender bowels let this be no more, I beseech you, for while its so with any, are you not carnal and walk

as men : but whereas you professe to be spiritual , and like God, let it for time to come appear that you are indeed like him, by looking at the good part in each other, and waiting to reach out your hand to his, as God doth and hath done by us all, who though he saw evil in us , yet it hindred not the earning of his bowels from that which cried after him, which heard-hearted Pharaoh kept in bondage , who knew not God, nor obeyed his command. So let the dealings of God by you be an example to you , that you may measure thereby to each other in all tenderneffe and forbearance.

And yet again further, my soul cannot but signify its motion desirously towards you all, of what name or description soever, being full of love and unspeakable endearednesse to the seed of God in you all , from the highest to the lowest, which is the ground or principle of all your breathing in sincerity to and desires after him. Now, this is the dictates of my spirit, which I desire may be printed in your hearts, that your unity no longer stand in names nor forms ; or any outward appearances , but in nature and desire known to each other by the inward feeling only , and not by the outward eye, least that beget an offence in you , to the obstructing of love ; for saith Christ , if thy eye offend thee pluck it out : and I say let not the eye rule the spirit but the spirit the eye, and let the heavenly zeal and fervent sincerity be minded more then postures, points, and opinions, neither them separate you one from another , but where you feel a true desire in any , make bold to step over those things and refresh one another in the bowels of Gods love , and let not the strong neglect to deny themselves to become what they may in God to the weakest, who retain the true seed, neither let the weak refuse to receive their love, though the despisedst of all : and this I could freely say to you all, come let us reason together in the love and nature of God, and let not one say I am for Independents , another for Presbyterians, Anabaptists, Seekers, Quakers, and the like, and so every one seek or strive to have his party glorified above the rest, but let the upright-hearted say, we are all for

Gods glory, and aiming at the best things according to what understanding he hath given us, and in pure simplicity let us open our bosoms to one another, and tell what the Lord hath done for our souls; and if thou canst give me to feel that thou hast found a better pastour then I, I will go with thee, and be thou willing to grant the same unto me; and its no doubt but we shall plainly feel each others conditions which is best, when we come to try in the unprejudiced simplicity; and so let us no longer ly fighting about and stumbling among these opinions, but joyn to one another in Gods life with one consent. Also my spirit yet warningly saith unto you all from the least to the greatest in God, or formost, or hinmost in the wildernesse travelling towards the holy land, be your habitation never so pleasant, or your seat never so high, yet say not in your selves, we are come to the utmost end of all, neither make a conclusion, or build a tabernacle there to dwell, least in so doing you limit God and his works, the extent of which is to bring man wholly into himself, that so they may be no more twane but one, in one will and desire, accompanied with one power, then will God shew the might of his glory and power in marvellous wonders through man his temple in which he dwells, then he will no more be an earthly dam to heavenly life, but God cloathed with flesh are manifest therein. O how great is the mystery of God, yet not fully seen, but shall be made known in many souls in the time that's at hand, and blessed are they that are waiting for it, their eyes shall see the Lord in his glory filling their temple.

And yet this is in me to say (least any should settle upon the old lees, and limit themselves from the new) concerning the mystery and endlesse fountain of all refreshment, whom man is, and must needs so confesse, greatly faine from and alienated at a great distance; now though he in his tender love doth put forth his hand to him in this condition, and hath manifested himself appearing in some measure through divers dispensations, in figures, shadows, and such like things, representing something of himself unto man; yet

ye: he hath not done so that man should therefore rest in the use of those things still, expecting to find him in them, for any thing that can be seen, tasted, touched or handled by the mortal, is too carnal for the eternal immortal one to take up his beeing in, though he in his love to man descends out of his internal beeing to him in the external principle, making himself as one may say sometimes welmost carnal, that he might reach to the sense of man, that so by the quickning and touchies of his virtues in that state received, he should be drawn into an unsatisfied hunger, by the sense thereof, to presse into the fulnesse of God, which if man do not, but sit down in any dispensatio(n below Gods immutable rest) wherein he hath found something of him, and therefore limits him to it only. I say the life or power will again disappear and withdraw it self, and leave that dispensation or a form only as an image without life, for the fountain sends not forth his life and virtue to man at a distance from it, only to feed him there, but to revive him out of his benumbed dead state to follow it from whence it came, that he may come to the well head, and inherit the fulnesse of it, which if he do not in time, he becomes dry and benumbed again: and so this is the cause why many under divers names and forms or dispensations have been fresh and lively for a time, but afterwards for want of perseverance, have become as dead as those they separated from, insomuch that when the life that once quickened them, yea even the very same hath drawn further into (and appeared more in) the mystery of the spirit, which it hath still done even from *Moses* to this day, then they have turned against it, and persecuted those that retained it, either with their hands or spirits, and truly this danger lies near the formost of the sons of men.

Surely the Lamb is rising

In the glory of his life,

Which shall swallow up

All the wrath and enmity,

That there shall be

No envy, no nor strife,

But

But peace and love in all to move,
 Joynd to endless joy.
 Wherefore, O ye babes who are
 Travelling for this birth,
 On high make your dwelling,
 Far above the earth,
 For the Devil it hath fill'd
 With wrath and violence,
 So those that will
 With this birth dwell
 Must all arise from thence.
 O God who Raigneth, the Earth and Heavens above,
 With thine hand touch and raise the birth of thy own love:
 O nurse it in thy bosome near,
 And make it for to spring,
 That in thy power it may appear,
 And of thy mercy sing.
 Then shall thy Lambs in innocency all rejoyce together,
 In Unity and Harmany,
 Like Birds all of one feather.
 O glory, glory, honour and praise be unto thee alone,
 For thou dost keep
 And feed thy scattered sheep,
 Even thy own self, thou holy One;
 Who dost also Raign for ever in Mount Zion,
 Saith Innocency, who thus doth cry.

POSTSCRIPT.

Some will say, Who writ this? Where is the
 Name? The Spirits answer to them is this, I
 am not free to tell you in what Body I dwell; not
 because I am ashamed of the work, for that I
 need not, for God sees my intent, and also his
 own

own to, in moving to it, in which I am by him-justified. But that some are too apt either too much to affect or disaffect a matter, by knowing the Name or person it came from; therefore it is in me to dismiss that occasion, seeing its in my power, I will not give ground to the Spirit of prejudice, nor place to the forward love; so let all mind the nature of the Spirit instead of a Name, for I have seen a great evil attend the setting of names to Books that are of a general concernment to all, appertaining to the Kingdom of God; though the thing in many that do it is well in its self, yet many are apt to run into, or after the person, and attribute to him the honour, and make him as an Idol in their hearts: But if they are disaffected against the person, though God in him be the true Author of it, and the matter weighty, yet its not regarded; so let those who are concerned herein weigh these things. The answer to them who asked, *Whether any good thing could come out of Nazareth?* was, *Come and see.* So I say, Let all see and feel, and so let them receive; and if any thing be added to them for their good, let them give all the honour to God, for there is none good but him, nor none done but by him: Therefore have thou the glory of all (saith my Soul) and let thy works praise thee for ever.

And, as to what I have written, let none mistake me, so as to think I would have any of Gods children to joyn or have unity with any in evil,

evil, or it in them, but that all, as much as
 them lies, in God, who is Love, may cherish
 raise the good in all, and that will teach
 to deny the evil and destroy it in them,
 rather then the fiery firee driving Spirit
 the Love works a more perfect work, there-
 fore let all wait to follow its motion, even to
 follow the Lamb, the Saviour, the Love which
 ever he goes.

And although the matter before signified
 not in Wisdom, and points of Opinions, and
 religious circumstances, and so to that spirit
 feeds thereon may seem of no service, yet
 may be serviceable much more then such things
 for indeed, unless people come to, and about
 the nature and love of God to each other, these
 things doth but become weapons of war,
 which they fight against each other, as for
 they think, but in some it's much to his dis-
 honour; so as we have learned to be wiser than
 Serpents, let's now learn to be harmless as Doves
 for it's not safe to learn the one without the
 other; and, seeing Christ puts them together,
 none put them asunder. And as to matters of
 Religion & Worship, people must come into Love
 and Moderation toward one another, that so they
 may benefit with what they know already, which
 is more wanting at this time then knowledge
 those things.

A N E N D.